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usual to retain the hard sound and go without the helping vowel, and we have such forms as **וַיִּשֶׁת** and even a noun **נִרְדָּה**. It is a singular fact, however, that, in very rare instances, the hard sound is retained after the helping vowel has been inserted, e. g. in **יַחַד**, Job III., 6; **יִרְדֶּה**, Ps. VII., 6. Now **יַחַד** being a form precisely analogous to **יִרְבֵּה** and especially to **וַיַּעַר**, Hos. II., 15, it is idle to say that the vowel in the first instance is *furtive*, and in the second a *full* vowel (see, however, Stade, *Grammatik*, p. 85). The possibility is thrown open, then, of retaining a hard sound after a vowel. If so, the same is true of the vowel in the 2d person f. of *Lāmēdh* Guttural verbs. The hard sound of this person might very well be retained, usually, in order to conform to the analogy of the other persons, while a word such as we have considered in this note gives the more accurate form of the same.

IBID.

Note on כָּעַן (Dan. II., 23; Ezra v., 16) **כָּעַנָה** (Ezra IV., 10, 11; VII., 12) **כָּעַת** (Ezra IV., 17).—It may not seem out of place to repeat, substantially, that which has already appeared in print, but which may not have been seen by many readers of *HEBRAICA*. There can be little doubt that these three words have a common origin in **עַת** and **כָּ**, that the root of **עַת** is **עָנָה** (akin to **אָנָה**), that **עַת**, therefore, means “time” as that which is “approaching,” “coming to meet one,” “happening,” and that the word may have a local as well as a temporal signification.¹ According to this, **כָּעַן** may very well mean “now,” as derived from the idea “according to time,” while, in another connection, **כָּעַנָה** or **כָּעַת** may have a local meaning “according to that which immediately follows this place.” No other explanation seems appropriate in Daniel and Ezra, and so the meaning “thus,” “as follows” (not, however, “and so forth,” as given in Gesenius’s *Lexicon*; for “and so forth” refers rather to what is omitted than to what is expressed, while here there is probably no question of anything in mind which might be said in a formula, or the like, but was not) seems the only one admissible.

IBID.

צִלְמוֹת or צִלְמוֹת?—In *The Prophecies of Isaiah* (ed. 3, vol. II., pp. 142–3) I have ventured to combine both views as to the right pronunciation, suggesting “that the original pronunciation was **צִלְמוֹת**, and the original meaning ‘blackness’ or ‘darkness’; but that, as no other offshoot of the same stem had survived in Hebrew, the word passed into disuse, till Amos (v., 8) and Isaiah (IX., 1) revived it.” I suppose these prophets to have needed a fresh word to express “deep gloom,” and to have assumed a didactic derivation from **צֶלַל** and **מוֹת**. I will not repeat my arguments, but quote some remarks of Prof. Nöldeke, who supports Hitzig in his opposition to the now popular theory that **צִלְמוֹת**, i. e., darkness, is the true form. “We have no right, for the sake of a root unproved elsewhere, to give up the ancient traditional and very appropriate pronunciation. Observe, too, that the word occurs seventeen times in the Old Testament, but never in the construct state; this is much more easily explicable if the word is a compound than if it is simple. The only passage (Job XII., 22) in which the gender and number of the word can be recognized, speaks (though not with absolute deci-

¹ See the opinion of Fleischer in appendix to Levy’s *Woerterbuch ueber die Targumim*, p. 572.

siveness) for the masculine singular, i. e., for the old view." (Review of A. v. Kremer's *Altarab. Gedichte* in *Gött. gelehrte Anzeigen*, 1867, Bd. I., p. 456).

To an inquiry made in my behalf by a friend of mine, Prof. Nöldeke thus replies. "The tradition is unanimous... and this view gives an excellent sense. It is not important that, by the frequent use of the word, the signification became somewhat weakened." He points out that צֶלֶם is always a plastic image, never a painted one, much less a "shade" (as Mühlau and Volck). He does not, however, take account of the fact that צֶלֶם *to be dark* occurs in Assyrian, and is, therefore, an old Semitic root. This fact, and the use of צֶלֶמוֹת in Job XXXVIII., 17, and probably elsewhere, for Hades (either by direct reference or allusively) compel me to recognize an element of truth in the theory which Prof. Nöldeke rejects. See my note as above.

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Moriah.—The Chronicles (2 Chron. III., 1) seems to have explained the word "shown by Jehovah" (מֵרָאֵה יְהוָה), but the writer of Gen. XXII., 14 (whether a glossator or not) seems to me to distinguish the mountain called "Jehovah jireh" from the region of "the Moriah" specified in verse 1. In other words, it is not provable that he interpreted "Moriah" like the Chronicles. Is not "Moriah" probably a lengthened form of מוֹרָה (XII., 6), as Gesenius (*Thesaurus*, s. v.), Ewald (*Gesch.* III., 313), and Grätz (*Monatsschrift*, 1872, p. 537) have more or less positively held? There were Morehs in several districts of Palestine (see Gen. XII., 6; Judg. VII., 1, where, however, the Peshito reads הרמה).—N. B. The versions take no account of the final יָה. Josephus calls the mountain of the sacrifice τὸ Μώριον ὄρος (*Ant.* I., 13, 1). The historical exposition of Gen. XXII., 1-14 must be reserved for another place.

IBID.

At page 387 of the OLD TESTAMENT STUDENT, June, 1884, Mr. Hansen refers to the unique sense of "conscience" for מַדְעָה in Eccles. X., 20. He may be inclined to accept Klostermann's proposed correction of בְּמַדְעָה into בְּמַדְעָה among thine acquaintance (*Studien und Kritiken*, 1885, Heft 1). How strange the parallel between the conscience and a sleeping-chamber presupposed by the traditional text!

IBID.

Errata in the Baer-Delitzsch Edition of Proverbs.—For the convenience of those who have the Baer-Delitzsch edition of Proverbs, it may be well to note certain needed errata in the dissertation *De primam vocabulorum litterarum designatione*.

p. viii, § 1, last line,	for 12	read 13
" § 2, line 7,	" 4	" 14
" foot-note 1, line 1,	" quinque	" sex
" " 2, last line,	" 6	" 18 (<i>bis</i>)
p. ix, § 4, line 2, after <i>Mem</i>	insert the words "vel Beth et Pe."	
" " " 9,	for 8	read 18
" " " 9,	" 9, 10	" 10, 9
" " " 11,	" 10	" 11
" " " 12,	" 26	" 25
" " " 15,	" 12	" 2